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Lutheran Herald

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Charities Issue

A little boy with partial loss of hearing listens through powerful earphones at Ephphatha Church for the Deaf.

Through the ministry of mercy we have the opportunity to demonstrate that compassion is a living thing in our time. How do we respond when through the institutions, the agencies, and the chaplains of the Church we can minister to so many in every age and station in life?

Do we seek to rescue the fallen? Do we hear the pleading call of the broken-hearted and those who cry from their beds of pain?

All about us there are burdened men—those in their loneliness, their sorrow, their doubts, and those whose eyes are turned away from Him.

Ours is the challenge to repair the chords of broken lives, to remove the scales from their eyes that they may behold the love and the glory of the Lord. Let us help them to know the secret of His peace, so that mountain-top experiences may also come to those who dwell in the lower slopes.

Lutheran Herald • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Ed**
CARMEN MITCHELL, Managing Editor • **MELVA REROEM, Assistant Ed**

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Where Are You Going?

AS I WALKED down a dusty sidewalk that framed a row of dusty houses, I was upset by a dusty little guy wearing dusty pants. He paused long enough to allow me to ask just, "Where are you going?" He mumbled some hard words that jarred my ears—yet I knew that his dusty feet would take him to the Plymouth Youth Center. I could picture him playing with his friend from the seminary—gradually yielding to the persuasion of Christ and this witness of love. I could see him singing "strange" hymns of praise through lips conditioned to words so different—and I felt good that our Church had a ministry there.

I turned the corner and was greeted by a lad who somewhat awkwardly shook my hand for the first time in months. In response to my query as to where he was going, he confidently stated, "Back home again." Then he told me about Red Wing and the State Training School there—how much he had changed—the lessons he had learned. He proudly declared, "I'm a child of God—got baptized and confirmed down there." In my mind's eye, I could recall the hate in his eyes, the snarl of his lips, the toughness of his very being from earlier days. I reflected on the way our own chaplain charted his spiritual and moral progress—the rehabilitation of his whole life. I thought of the hundreds of Lutheran boys, Protestant boys who were being shown the fulness of a new life in Christ—and I felt good that our Church had a ministry there.

Out from the sounds of the street came an impatient call—waiting for reply. I caught sight of a moppy-haired boy riding in a car, waving desperately. I didn't ask where he was going because I knew he was on his way to court. Out of a broken home, out of a family chaos he had been snatched—to be placed in temporary custody. I saw the bewilderment in his eyes—those same eyes that sparkled so constantly at the Plymouth Youth Center's new Frontier Farm this summer. Now, confused and terrified, he felt so alone, I know, so afraid. I pondered on the way he had spoken so glowingly this summer of love—for others and for his God—and of happiness. Into my mind's eyes came the picture of a teen-age boy, sweaty but satisfied, tired yet triumphant, over the building projects he had started, engineered, and completed. I knew he would be the concern of our Church now in these difficult days—and again next summer at Frontier Farm with a dozen other boys—and I felt good that our Church had a ministry there.

Ham Muus
Director, Plymouth Christian Youth Center

Along the street I had stopped—thinking of what our Church was doing in the name of Christ for troubled problem youth—at the Plymouth Youth Center, at Red Wing, at Frontier Farm, and elsewhere. It seemed that this was all good because it was of God. But I shifted restlessly as I thought of what *could* be done—through a Christian boarding home for parolees—at a Christ-centered canoe base for problem kids—maybe a "Boys' Town" some day—tools in the Kingdom. And maybe our people—5,000 let's say—dedicated to problem youth. What a power for God if only aroused!

So I crossed the street to the other side with one haunting, searching question racing through my mind. It seemed directed by Christ to our Church passing by—"Where Are You Going?"

Working with upset children requires more than indiscriminate forgiveness and love.

There are more families wanting to adopt than th
are children available . . .

The hiring of competent and dedicated Christian personnel . . . is the greatest investment we can make in the rehabilitation of maladjusted boys and girls.

Ministry to Children

Crisis in Child Care

(The Rev.) D. L. Jacobson
Beloit Lutheran Children's Home
Ames, Iowa

ére are two concepts which greatly handicap the derstanding of child care in our Church institutions ay. First, many still feel the great problem is that of orphan. It is true that we are deeply touched when- r we read of a family orphaned by a tragic accident, we forget that family placement agencies such as theran Welfare can help such children find suitable ily placement. Actually there are more families want- to adopt than there are children available for adop- , particularly under the age of five years. These facts d to push our Church "orphanages" out of their ginal child care function.

Secondly, most of us have a vague idea that if mal- usted children are loved enough they will grow into ppy, well-behaved young people, free from anxiety grief. This concept tends to over-simplify the philos- y of child care for our Church institutions. Love is enough! If we could only see the damage in an r-indulged child and, on the other hand, appreciate v difficult it is for the love-starved child to tolerate e and how often he fights against those who stand dy to give love, we would be more tolerant and derstanding of the crisis facing institution directors l workers in our Church.

was a comparatively simple matter to provide care large numbers of normal, healthy orphaned chil- n a generation ago. In fact our "orphanages" were e to do this more efficiently than most families rais- their own. Even in these times we are able to feed children for about 70c a day. But when it comes dealing with love-starved and over-indulged children, face an entirely different situation. Popular presenta- ns of psychiatric thinking have tended to over-simplify problem too, leaving the impression that malad- tment is caused by one or two traumatic incidents. e are led to believe that if these can be uncovered, will see the child dramatically shed his problem avior to become happy. Nothing could be farther m the truth.

These children usually have been subjected to stress l strain for years and often lack even the simple avior controls that enable most children to handle ir lives with comparatively simple supervision. In Church institutions we meet a population of boys and girls who lack ability to handle frustration and often break out with anger and hostility. These children need protection against their deep-seated anger and hostilities. It is never a simple task to design and maintain controls which adequately defend the child from these outbursts. Yet we have seen many such children relax and find security with such protection. We are convinced that working with upset children requires much more than indiscriminate forgiveness and love. The child-care staff must devote itself to wrestling for constant control of difficult behavior, while administering love according to the child's ability to accept love. The end result is a child able to control himself and live in peace with those about him.

This is the vast task which our Church institution workers carry day after day, often from 75 to 125 hours a week. This is the reason they at times appear worn and haggard. This is the reason we find it hard to secure workers for our child-care programs of the Church.

The hiring of competent and dedicated Christian personnel represents our biggest child-care expense. We feel that this is the greatest investment we can make in the rehabilitation of maladjusted boys and girls. It isn't enough to tell these children that the Father loves them. We must demonstrate the Gospel of Christ's love in daily living.

Perhaps this does represent a departure from what we have felt to be our normal responsibility within the Church. Perhaps this represents more expense than any of us dared dream possible. We spend some $2,000 per year per child in Ames and recognize that this isn't enough. Yet we know that if the Church is to do anything for maladjusted young people, we must be prepared to invest more funds, or else forget entirely about Church institutional child care and turn our buildings over for other purposes. Personally, I very much doubt if we can expect our Church institutions to carry on many more years without more adequate financial backing and greater understanding from our constituents. If this does not come soon, it is my recommendation that the Church get out of the child welfare field entirely and leave the problem open for other agencies to develop.

Child Care

M. A. Dah
Executive Secret
Department of Chari

A Look Into the Past and Into the Future

Harking back to the days when the sainted Rev. E. J. Homme started his orphanage at Wittenberg over seventy-five years ago, we read in the archives: "Sickness was a threat to the newly arrived settlers. While they may have arrived in fair physical condition, the onslaught of the elements played havoc with their resistance as it was worn down by fatigue, cold, and overwork. Pneumonia took the highest toll, but of course when cholera and diphtheria made their inroads, the homes of settlers were left desolate.

"As doctors were seldom available, midwives served as both nurse and doctor. But the mortality rate for mothers was alarmingly high. For this reason children were frequently left motherless. When the plagues swept through the settlements, many were outright orphaned, as they lost both father and mother."

These were the ones that Homme started to serve. In the main, the needs of such children were also thought of when several other children's homes were built during the next thirty-five or forty years.

Not all orphans went to these institutions, of course. There were also instances where a father and a group of children would stand around the grave of a departed wife and mother. The benediction had scarcely been pronounced before women with compassion stepped forward to volunteer to mother the orphaned flock.

Then came the great era of "home-finding," when the staff of the Board of Charities sought out and evaluated temporary or, if need be, long-term foster homes. Later on, these responsibilities were assigned to Lutheran Welfare Societies, and of course the state welfare agencies have carried on a home-finding service. The various agencies did such a magnificent job that it looked as though our orphanages would become empty shells. This is as it should be. But here comes the paradox. After World War II, with priorities lifted, we proceeded with feverish heat to rebuild our child-caring institutions. Many other groups, it is admitted, literally closed their institutions.

At this point we were discovering that there is a certain group of children that needs a place for adjustment before they can be placed in foster homes. Now it is our role to serve children with special needs in these child-care cottages or retreats. Many of these children are emotionally disturbed. They have hurts that run deep. Many of them come from some pretty rough and tough life situations.

This, of course, is not the final chapter for these ch care institutions. We hope that in many places present role can be terminated—that is, providing families of the Church have been strengthened to point that there is no need for this type of service. Ab all, we have a responsibility to the Church, and as l as there are families that are facing the possibility of fa ily disintegration and must have assistance in child c and management, we are standing by with these servi At the same time let it be admitted that this is a co service. The supervision that this type of child nee the tutoring necessary by remedial teachers, etc., all adds up.

If, on the other hand, we are arriving at the po where the referrals to these child-care institutions co from families who have hardly any connection w the Church, and, in fact, "don't give a rip about Church"—families who give no evidence of the operation that is so necessary, it may very well be we shall proceed to shift the role of these child c settings to meet the needs of another category.

It is to be admitted that the major role in our ch care program today is carried on by our inter-synod Lutheran Welfare Societies, as they are licensed by th respective states to investigate foster homes and to pl children for temporary care or for permanent adopti

From time to time we sit down and review the p gram with these agencies and they ask us, "What sho be our top concern?" Without any hesitation there co the reply, "The little children." And the younger t are, the more urgent it is that they be supplied w their greatest need of deserving love and affection.

Where a baby is to be separated from its mother, child care agencies are sensitive to this crisis. The ch must under no circumstances be made to feel depri or rejected, but must be given tender and loving c as surely as it receives its daily food. Here is wh understanding and loving foster mothers do that called "priceless mothering" which no money can b They carry on until the adoption home, which m be the best-suited home, is found for the child.

Other child-care services provided by these agen are finding temporary homes for children until th own homes are "patched up" again, or finding fo parents who will see a child through until it can out into the world on its own.

Lutheran Welfare Societies

Paul Boe
Executive Director
Lutheran Welfare Society of Iowa

common with all Lutheran charities and welfare pro-
ms, Lutheran Welfare Societies represent the desire
he people of the Church to express their Christian
h in love and help to those in need. The agency
ach state is an arm of the Church whose purpose is
ring the motive of Christian love to action in terms
he specific needs of people.

utheran Welfare Societies are generally inter-synodi-
in character. The participating synods are represented
members on the board of directors, which sets policy
the agency. Synods, through their Boards of Chari-
or Social Action, regularly evaluate agencies and
rd them official recognition as agencies representing
church body.

inancial support by the Church is by grant from
od funds, and by voluntary support from congre-
ons and interested individuals. Some funds also come
ertain instances from Community Chests and from
ice fees. The greater share, however, must come from
contributions of congregations and individuals.

he service programs of these agencies differ, but they
ude the following areas:

oster boarding care of children who must live apart
n their own familes;
doptive placement of children who cannot return to
r own families;
ervices to unmarried mothers, including counselling on
onal and spiritual needs, and assistance in planning for
child;
haplaincy services, including the use of full-time, trained
plains and volunteer pastors in a ministry to persons in
pitals and institutions;
utheran Refugee Service, administered generally in each
e by a Lutheran Welfare Society in co-operation with
national Lutheran Refugee Service;
asework and referral services given to Lutheran chil-
n's homes when needed;
ommunity planning and social action.

utheran Welfare Societies are basically casework
ncies. They employ staff members who are trained
social work, and who seek to apply the skills and
urces of this field to the problems of people. Chris-
social workers seek to understand the total needs
he person, including his physical, mental, and spirit-
problems, and to help him find the best solution to
needs. Lutheran social workers consider every per-
, no matter what his problems, as a child of God of
nite worth.

Needs of people change with the times. Patterns of
ernment responsibility change with concepts and needs. Lutheran Welfare programs must be flexible enough to change in relationship with these needs and with the other resources of the community. At the present time there is great stress on the need of children for a sound family life. This indicates that agencies must stress the solidarity and health of the family, and if children must be removed, to see to it that they are placed in a well-chosen family setting. Most Lutheran Welfare Societies see the family as the best resource for children. Institutional placements are made for children with special needs which cannot be met in a family group.

Growing awareness of the deep needs of people in trouble, and the skills needed to meet those needs, have forced these agencies to increase staff and budgets. Much greater financial support will be needed in the next few years to carry on this work adequately. The Church must make momentous decisions regarding its responsibilities in social welfare in the future.

Lutheran Welfare Societies cooperate in the administration of the Lutheran Refugee Service. Shown above are Dr. Cordelia Cox, director of LRS, and Dr. Paul C. Empie, executive director of the National Lutheran Council.

Leaves are yellow, leaves are green,
Making such a pretty scene.
Ground is covered as they fall
From the trees so stately tall.
Here I sit and take it in,
Making life less drab within.
Windows three to look that way
And enjoying it I may—everyday.
But a longing now and then
Comes to me again, again
For the active years of old,
Friends and duties manifold.
Now I'm numbered with the old,
Enough said, the story told.

CARRIE MORK

Miss Carrie Mork, who wrote this delightful little poem, is a resident of the Lutheran Home for the Aged, Minot, N. Dak. She is 85 years old.

Above: Mr. Anton Storvick, a resident of Be Home at Williston, N. Dak.

Left: Pastor O. Qualen and the late Mrs. Quale their room at Solheim Lutheran Home, Eagle R Calif.

Ministry to the Aged

every community the need for facilities to care for ing people is becoming very acute. There are many t homes and nursing homes that are so small in eir operation that they simply cannot give the kind care needed. Many of these homes border on fire- ps where people live in hazard of their life. Many k adequate diets for the residents and proper physical re as well. Most of these homes do not provide the iritual care that every person must have for peace th God.

The need for good retirement homes is apparent to who know aged and infirm persons who are no nger able to care for themselves. The number of ing people in our country is increasing rapidly. We told that ten years from now, the number of men d women past 65 will be double what it is today.

Planning a New Retirement Home?

John Mason
Asst. Executive Secretary
Department of Charities

The congregations of The Evangelical Lutheran urch have been meeting the needs of elderly and irm people in many parts of our country through building and operation of retirement homes that large enough to enable the staff to give proper care the residents and to provide the right kind of pro- am for happy living. In these homes provisions are de for infirmary service and nursing care.

Our aging and infirm people need not only a place which to live but the kind of place where they may l secure, not filled with anxieties about the future fears of being a burden to others. Our new homes planned to give the best in nursing services together th the spiritual care so necessary to all. Comfortable, zy rooms are provided. Enjoyable lounge areas, dining oms, hobby and recreation rooms add much to the ppiness and well-being of the residents. It is our pe that Homes may be spaced so that people do not ve to travel far from their own homes.

rough the years, the Church has found that a home ght to be large enough to care for about sixty people. is size will enable a home to have the kind of pro- am that will make for rich living, and it will assure ound financial operation.

In order to establish such a home it is necessary for group of congregations to organize a corporation. This corporation then owns and operates the facility they build. The Department of Charities assists in the organizing of the corporation and works with its board of directors in planning the fund-raising, drawing up building plans, and in general gives counsel and advice which enables the new corporation to share the experience of the Church in this field so that a sound program may be developed.

The new corporation is affiliated with the Department of Charities of The Evangelical Lutheran Church and owned by the congregations that belong to the corporation. In that sense the retirement home is a "home" of the Church. Usually a modest annual subsidy will come to each home from the Department of Charities to be used for the chaplaincy services or other spiritual care. The executive secretary of the Board of Charities is an ex-officio member of the Board of Directors and will meet occasionally with the Board to guide and help in the program of the home. The auditor of the Church annually audits the books and gives advice and counsel on matters pertaining to the financial program of the home. At all times the Board may call upon the Department of Charities for any help they desire.

The cost of a sixty-bed home will run a little over $300,000. While this amount looks large, it should be remembered that the home will serve many thousands of people down through the years.

In financing a building program, the Board of Directors of the corporation organizes a fund-raising campaign. Usually each congregation sets up teams of solicitors to make calls on every member. There will sometimes be people in special need of such a home who will be able to make larger gifts. In most communities there are families or individuals who have been blessed of God with greater means. Some of these people might make larger gifts. It has been found that if all the people work together on a project, they can raise the amount necessary to build. As a rule of thumb, we recommend that at least two thirds of the amount needed be raised before contracts are let. The balance can be financed through the sale of bonds or through other types of borrowing.

What About Grandma?

M. A. Dahl

Yes, what about grandma? Or grandpa? It is often very threatening to the aged when, in this mobile age, they must move away from where they have had their roots so long. It may be that a son or daughter with whom an aged person is living is about to move to the extreme other end of the country, and if they do not take grandma along, they are afraid of what the neighbors will think, or particularly that larger group in the church.

If that group in the church will think, they will say, "Why not leave grandma behind? She will be happier here. We'll look after her." What a tremendous burden would be lifted from those who must move to another area of the country if our congregations would really get together and plan for grandma.

For instance, who has a room to rent, so that she can stay right in the neighborhood where she has lived all these years?

Deacons will get things organized in such a manner that someone is designated to come by and pick her up for church. And visiting committees will see to it that grandma is called on and taken along to activities in the church or in the community.

There are, however, those who are interested in living in groups with other aged people, and so there are private non-profit organizations, or some segment of the Church—such as circuit, district or synod—which have established facilities for ambulatory residents. As it is recognized that sooner or later there will be need for infirmary services, such facilities are provided in as many places as possible. In fact, no new facility serving aged people in our Church today is being built without a goodly portion of it designed for those who need infirmary care.

We are not encouraging aged people to move into a home for the aged if they have facilities in which they can carry on by themselves, just as long as they can, but when one or the other passes away, there are many who would like to take up residence in a group setting.

We have passed some resolutions about establishing a foster home program for the aged, but there has been very little response. Some will not assume the respo sibility for the amount of supervision that will be nec sary when taking an aged person in, some hesitate b cause they cannot come and go as they would oth wise, and even though there is fair remuneration, t economy of the day is such that not many are mov in this direction.

A word should be said about the homes for the ag that are being built these days under ELC auspic While these homes are substantially built, and take mostly ambulatory residents at present, it is likely th in years to come, all of these will be giving practica full infirmary care. That is where the need will b and these chronically ill aged people deserve the pr tection of such fire-proof structures.

There are those who may lift an eyebrow and imp that it is being overdone. All this brick and morta The day will come when people will live even long than they do today, when these homes now being co structed will serve their fullest purpose. We are on anxious that we benefit from the mistakes of the pa and that these facilities be designed for the aged who they will serve.

In several areas sufficient acreage is provided so th small private cottages with a living room, pullma kitchen, bedroom, and bath will in time be constructe for aged couples. The large dining room in the near building can be used if they choose to go over the for their main meal. When the day comes that th cannot make the trip, they will move into the "am bulatory residence" part. There is also the infirmary that they can have the peace of mind and assuran that their medical needs will be taken care of. The goo planning for wholesome living, well-planned diet, an assurance of good infirmary care when needed, togeth with the spiritual emphasis which makes for the be type of group living, has now become a proven e perience with us in many of our homes. We have arrive at a pattern which is being observed from coast to coa —from Staten Island to Los Angeles, from Camro near Edmonton, Alberta, Canada, to Clifton, Texas.

EDITORIAL

hristian Charity Is Fellowship

ietrich Bonhoeffer (a pastor who was executed by the azis just before the end of the war) once wrote a ok entitled *Life Together** which has to do with the e of a Christian with other Christians. As we read manuscripts for this Charities Issue and were reinded of the vast sweep of activity included in our hurch's "Department of Love," two statements from is book took on added meaning. Here they are:

"The believer therefore lauds the Creator, the Reemer, God, Father, Son, and Holy Spirit, for the ɔdily presence of a brother. The prisoner, the sick per, the Christian in exile sees in the companionship a fellow Christian a physical sign of the gracious presce of the Triune God. Visitor and visited in loneliss recognize in each other the Christ who is present the body; they receive and meet each other as one eets the Lord, in reverence, humility, and joy. They ceive each other's benedictions as the benediction of e Lord Jesus Christ."

"God Himself has undertaken to teach brotherly love; l that men can add to it is to remember this divine struction and the admonition to excel in it more and ore. When God was merciful, when He revealed sus Christ to us as our Brother, when He won our arts by His love, this was the beginning of our inuction in divine love. . . . What God did to us, we n owed to others. The more we received, the more e were able to give; and the more meager our brothly love, the less were we living by God's mercy and ve. Thus God Himself taught us to meet one another God has met us in Christ."

We recommend those statements for careful study anyone who wants to probe beneath the surface of at part of the Church's activity which we are accusmed to describe as "Charities." In so many ways, ere is nothing that seems closer to the very heart of sus than this work of ministering to the needy, to ose who have need of a special ministry of love. et one does sometimes get the feeling that in few eas of Christian service are so many mistakes made.

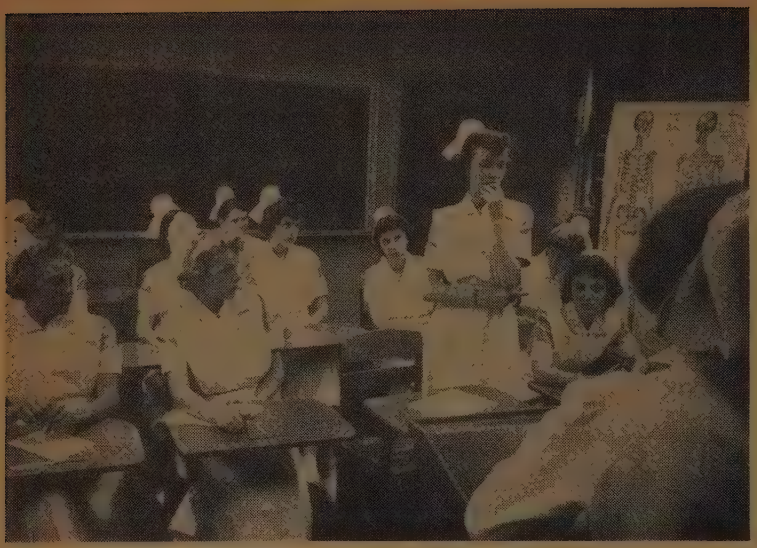
n the one hand, it is simple to cloak our works of ve with a covering of maudlin sentimentality which far from what our Lord had in mind. How easy it is to make a "tear jerker" out of the care of children; unfortunately, the tears are too often replaced by a look of repugnance when one comes up against the realities. And so throughout the whole gamut of charities; it is far more easy to love unfortunate and less fortunate people at a distance than it is close at hand. Need we go into details? Probably not.

The other side of the picture is making the whole matter of caring for the less fortunate so professional that one wonders if the Lord Jesus can recognize it as growing out of His divine love. To be sure, no one will knowingly replace the heart with the head if he is a Christian. But all those who work with such things need constantly to supplement skills and techniques with Christian love. Similarly, we whose connection with the Department of Charities is mostly on the dollars and cents basis need always to translate the money we give (or should be giving) in terms of living souls created by God. The picture of Jesus taking the children in His arms and blessing them is still the best one for us all, professional social workers and simple members of the Church, to remember.

Bonhoeffer has the right perspective. He makes of all divine love—whether received love or offered love—a matter of *fellowship,* of living together. That idea is as old as Scripture itself, but it is one which is so easily forgotten. A sentimentalized approach to need is forgetting it; Jesus was not content to hold little children in His arms; He gave them the gift of Baptism and He changed the whole world in which they were to live. A professionalized approach is equally forgetting it; it places the needy person on one level and the person who is to meet the need on another; Jesus came to grips with the needy by teaching His disciples that these were brothers and sisters and that Christian responsibility includes attacking as well the evils which cause the need.

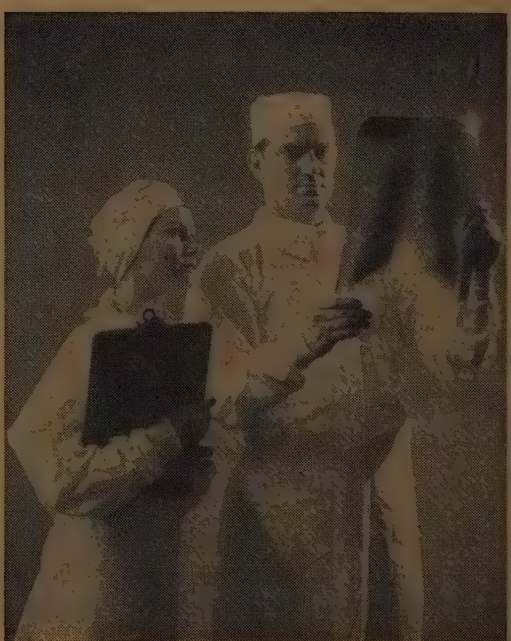
So it is all a matter of *community,* Christian community. At the center is Jesus Christ Himself. Only by His mercy are you a member of the community. You are neither better nor worse than any other member. The common denominator of the community is the Lord Jesus. You received, therefore you owe. Not only in His name, but in His very Presence, you meet the one in need. There, if we could only understand it, is the heart of Christian charity.

*Translated into English by John W. Doberstein. Published by Harper and thers, New York.



Th

Four great Lutheran hospitals—Lutheran Medical Cent
Brooklyn, N. Y.; Lutheran Deaconess Home and Hospit
Chicago, Ill.; Fairview Hospital, Minneapolis, Minn.; a
Trinity Hospital, Minot, N. Dak. The Lutheran Medi
Center in Brooklyn is the result of a merger between t
Norwegian Lutheran Deaconess Hospital of Brook
(ELC) and the Lutheran Hospital of Manhattan, wh
was supported mainly by ALC and ULCA members.



Lutheran Her

Ministry to the Sick

The Education of Christian Nurses

Elmer Laursen
Chaplain, Fairview Hospital
Minneapolis, Minn.

It has always been the emphasis of church-affiliated hospital schools of nursing that the nurse should be equipped to give more than physical care. She should be enabled also to appreciate and meet, where possible, the emotional and spiritual needs of her patients.

With the increased understanding gained through the insights of psychosomatic medicine, the deepening awareness of the interrelatedness of body, mind, and spirit, and the growing consciousness of the power of a dynamic Christian faith in maintaining health and in meeting illness, it is obvious that the education of a nurse in a Christian school is lacking unless it contributes to these elements.

The individual members of the school of nursing faculty do much to foster understanding of the basic emotional and spiritual needs of patients as well as those of a physical nature. The basic philosophy of a school is revealed through the insights shared in the classroom or in private consultation with student nurses.

The hospital chaplain further implements this program of total education by teaching a course in basic Christian doctrines and their application to daily life. Additional insights are shared in a course specifically geared to the "spiritual care" of patients in which are discussed emotional and spiritual needs and problems. In this way the student nurse gains a greater understanding of herself as well as the ability to minister to the needs of the whole person.

Although she is not called to do the work of a parish pastor or a chaplain, the Christian nurse has a unique opportunity to witness to the compassionate, forgiving love of Jesus Christ. This witness should be evident in her quiet, cheerful, efficient care of the patient's physical needs. When the patient is fearful, fretful, anxious, and apprehensive, the nurse can assist in the alleviation of these disturbing factors by listening attentively and sympathetically. When the occasion permits, she may share a few words from the Scriptures that point the patient to the loving and forgiving Savior who comforts, heals, and strengthens. A short prayer can help the patient further set his mind on the Lord and Sustainer of life.

We recognize that the modern nurse is kept very busy providing adequate physical care for her patients. But blessed are the patients receiving that care from the Christian nurse who views her vocation as an opportunity to serve God and mankind.

The Open Door

Edwin E. Ostroot
Chaplain, Trinity Hospital
Minot, N. D.

The open door of the hospital patient's room is an invitation to the hospital chaplain to enter. The situation within the room may be rather normal in appearance and very much like thousands of similar rooms throughout our land. However, the chaplain is well aware that each patient is an individual with personal characteristics and attitudes that are unique to him. As a servant of the Lord Jesus Christ, he enters the room with a concern for the individual who is ill.

This particular person may have planned his hospitalization for special medical procedures, or it may have been entirely unplanned. In either event, he has previously been intent on matters related to himself, and day by day has exercised a freedom of choice.

Within the hospital this routine is upset. An imposed routine is necessary and it is all rather disturbing.

Into this room walks the representative of the Church, the hospital chaplain. The procedures and routine of the hospital life are familiar to him. Friendliness and an understanding attitude are the petitions of his heart before God as he enters the room.

Does he see needs to which he can minister?

Take a hypothetical case. Think of your own brother or sister and imagine that you have learned of their hospitalization. In your concern for them you would think of those things that might be done for their comfort and welfare. You would be keenly interested in the medical doctor in charge. He is the head of the team directing its efforts toward recovery. Would you like also to have for your brother or sister the committed interest of a man whose life's calling is the spiritual care of the ill?

If your answer is yes, then the need for chaplaincy service is apparent. Busy pastors simply cannot get to see all of their parishioners who enter the hospital, at least they cannot see them as often as they would wi The chaplain supports the work of the pastor and no way competes with it. Where the pastor cannot present, the chaplain serves as the pastor for the tir Where the pastor is present, the chaplain breathes sigh of thanks and moves on to another open door

The needs of the chaplaincy service may be point up as one sees medical men gain confidence in t work and resources of the chaplain. This does n happen over night and it is a merited relationsh rather than one bestowed through the right of offi Both have the welfare of the patient in mind, and the chaplain serves in this relationship he senses it most proper.

When the nursing service of the hospital more ar more consistently calls the attention of the chapla to critical or difficult situations, then one becomes dee sure that the Church, which through its Department Charities is helping to provide a chaplain, is performir a service unto God. In this setting, the need of th individual is the measure. Whether or not he or sh is a church member can be determined later. When th nurse in charge says, "Chaplain, we have a patie here whom I hope you will see," then the need whi has existed is underscored and the chaplain is no acting in behalf of you, the Church, in the name of ou Lord.

Possibly the need for chaplaincy service is most sharp defined as you think in terms of an individual who you know and love and who is or who might becon the patient behind the open door. Couple this proje tion with the truth that your Church, through its man dedicated servants in institutions and agencies, is com mitted to the task of helping people to know and love our Lord Jesus Christ and to convey the healin message that He loves them.

Spare That Preacher

M. A. Dahlen

ou will spare him, will you not? Your pastor is very ixious to be informed when his parishioners expect be hospitalized. He wants to include them in his itions before the Throne. If the trip to the hospital of serious aspects and long-time confinement, he wants be on hand.

But there are situations when a person in a congre-tion is removed from the parish neighborhood for ospitalization. It can be in a general hospital, a mental ospital, or it can be a correctional institution. Here where the chaplaincy services of the Church-at-large ould be on hand to function. Many church-owned or urch-related hospitals of course have their own chap-ins, and it is very important that he is on hand or ailable when people seek guidance, strengthening, as-rance, and peace of mind.

Fortunate the day when we can fill the needs and alk in where doors are open today as never before. It is a great day to be serving in this field. Hospital administrators and doctors agree that a good sound chaplaincy service is valuable. It makes a lot of difference when a patient has the services of a chaplain who ministers with word and sacrament. It makes a lot of difference in the healing processes when there is peace of heart and mind on the part of the patient.

All the more does this apply in the mental hospitals and in correctional institutions.

More and more the institutions are calling for chaplains with clinical pastoral education. The Department of Charities grants tuition scholarships to qualified applicants who pursue a period of Clinical Pastoral Education in approved training centers, under chaplains with supervisory status.

We have recently received from the Division of Welfare of the National Lutheran Council the names of men, from whom candidates for clinical pastoral education may receive adequate and satisfactory training. There are 21 men listed from all National Lutheran Council Churches. The following are from The Evangelical Lutheran Church:

Rev. Elmer Laursen
Rev. Bjorn Nielsen
Rev. Fredric M. Norstad
Rev. Martin Trygstad

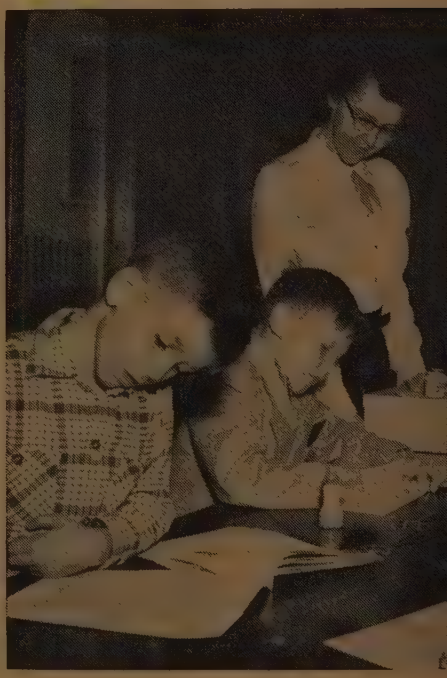
It should be stated that there are other pastors in The Evangelical Lutheran Church who are approaching this supervisory status, contingent upon their serving a quarter as assistant supervisors in some training center. These assistantships are being pursued as opportunities present themselves. In time we will be able to get more supervisors who, in turn, can train seminarians (we hope that many can get the benefit of one quarter of clinical training during their year of internship), parish pastors who want additional tools for their counselling techniques, and pastors who are called directly into chaplain assignments.

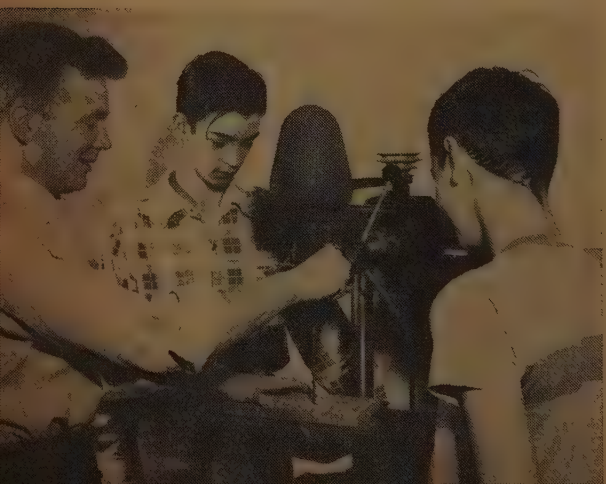
The magnificent film, "The Greatest of These," in sound and color (16mm), which is a portrayal of all our activities, agencies, and institutions, can be obtained from Augsburg Films, 425 South Fourth Street, Minneapolis 15, Minnesota, for the rental of $3.00 as of Jan. 1, 1957. It takes 23 minutes to run, and supplemented with hymns, scripture, and prayer, it will give you an enriching experience.

For 45 years the Lutheran Day Nursery has cared for children, ages 2 through 8.

The Jeanette Holm Knutson Camp in northern Minnesota is used by children's homes and by the Plymouth Youth Center.

Below: Two deaf boys at Ephphatha





Left: A Sem student helps out in the woodworking shop at Plymouth Youth Center.

Ministry of Special Services

e ELC has for 56 years tried to bring the good
vs of salvation through Christ at Ephphatha Church
Faribault, Minnesota, through consecrated pastors
o have been supported by the synod, organizations,
d individuals. Every year about 200 handicapped chil-

phphatha Serves

en have had a pastor of their own during the nine
nths of the school year that they attend the special
hools for the blind and for the deaf operated by the
te of Minnesota. It isn't easy for a parent to send
child away for his education at the early age of five
rs to continue until he is 18 or 20. Ephphatha has
lped make it a little easier and has been a blessing
hundreds down through the years. Many parents
e thanked God that their children have received
ristian training in methods that are adapted to the
ildren's special needs; many of these children are
tive in their own church now, and know the Lord
sus as their Savior.

Your Ephphatha Mission Church is continuing the work of providing worship, Bible classes, youth organizations and counselling for the blind and partially sighted children, and the deaf and hard of hearing children; also for a small group of deaf adults who comprise the local congregation.

If you could visit our worship for the braille and sight-saving young people at 9 o'clock on a Sunday morning, you would be thrilled to see their enthusiasm, hear their lusty singing, hear the beautiful organ music played by a blind teen-age girl, and see the nearly blind ushers do their part.

If you could visit the worship for the deaf and hard of hearing at 10:30 o'clock, you would be happy to see the hard of hearing immediately put on their earphones to listen to the recorded music, see the Sign Choir praising God with the songs of their fingertips, see the pastor preach in the simultaneous method (speaking aloud and signing with the hands at the same time), and hear the Lord's Prayer prayed aloud by those who have learned to speak. (It is not easy to learn to speak if you have never heard a sound!)

ethany Church for the Deaf

eople who love Christ and the Church are usually
ithful to the Christian program of worship and study
d evangelizing. I am quite sure this basic fact under-
es the founding of every congregation in the ELC. This
also the reason why a group of deaf people gathered
gether in 1948 for a worship service. These meetings
ntinued and the number attending increased. The
equency of the services changed from periodic to
onthly and then to weekly services. Six years after the
st service, this group formed a congregation and
as accepted by the ELC as an official congregation.
This congregation of deaf has experienced difficulties
usual in our present day. Their need for a church
ilding was especially great. Yet, for this small group
handicapped people to build their own church seemed
utter impossibility. Adequate funds could not be
cured from the members themselves, and sufficient
ans without collateral could not be obtained. This
eant that the sponsoring agent, the Department of
harities, and the ELC would have to authorize an
peal for financial help. The response to this appeal has been good thus far and at the present time we have $25,000 in our building fund toward a goal of $55,000. This figure makes us very thankful but it also causes us some anxiety because our church will be completed soon and we will be billed for the balance.

Construction of our church is significant in that it is designed to be used by the deaf. Special features will enable the deaf to follow and participate in the entire worship service. The window arrangement is designed to avoid glare and dark areas which make it hard to "lip read." The chancel arrangement is designed to bring the pastor nearer the congregation, making "lip reading" easier. Plans are to install powerful headsets for those with partial hearing loss, as soon as funds are available.

This church will be numbered among the few in the world that are particularly designed to serve deaf people.

What words would characterize this congregation of seventy deaf adults and eighteen children? They are *happy* that they can meet weekly for worship services and Sunday school, and that they have a full time pastor. They are *thankful* to God and to the people of the ELC for the new church that is being built. They are *eagerly anticipating* a normal church program.

They Are Not Bad Boys

Orwoll Ander
Chaplain, Training School for B
Red Wing, M

I'm sure that I have the most exciting and satisfying job in the world. For I am Christ's Ambassador to 250 delinquent adolescent boys. Each boy is a unique personality with his own distinct problems. But all my boys have one trait in common—a void that can be filled only by Christ.

Jack is a good example. The day he came I met a frightened, homesick, discouraged lad of fifteen. Obviously he was no criminal, merely a mixed-up kid who had been into more than his share of mischief. As I got to know Jack I found him to be a pleasant, like-

able chap. But when I asked him if he had been baptized, he responded with a blank stare. Baptism was a foreign word to Jack.

So I explained the significance of baptism as effectively as I could to one so spiritually naive, and invited him to attend our religious instruction classes. Mostly out of curiosity he accepted.

Throughout the year of instruction he showed strong interest and learned his lessons well. Not only was his spiritual progress encouraging, but he was making a good adjustment in most other areas as well.

When I met Jack for our private conference the week before he was to be baptized, it was obvious that something was bothering him. He appeared to be embarrassed to see me. He was nervous and tense. He was unable to speak freely. Finally he confided that he had decided not to be baptized. He felt that he was not ready for this important step. He had caught a glim of the supreme holiness of God and of his own sin ness. And as a result he felt unworthy to becom child of God through baptism.

What a thrill it was for me as his pastor to be a to tell Jack that his attitude is precisely the attitude t God desires in His children. The very fact that he f unworthy is excellent proof that he is ready to be b tized. After we had prayed together, I told him think it over for a few days.

When I met with Jack on the eve of his bapt I could see that a great change had come over h As I looked into his eyes, I sensed that I was in presence of an angel. Gone was the unrest and anxi replaced by a spirit of peace and confidence. Whe asked him if he had any questions he responded umphantly: "Oh, Mr. Anderson, I'm so happy I hardly talk." And that evening as I left his dormit with a tingling spine, I knew that the Kingdom of G had claimed another young life.

The Gospel is always new and exciting to all peo But it carries a message of special joy to our boys. as they have experienced repeated rejection and proach from parents and courts, friends and teach they are ripe to hear the News of God's forgiven and love. In the eyes of God they are not bad b but are sons of Almighty God, created for fellows with Him.

And we, the Christian Church, have the blessed portunity to introduce these boys to this God who c not hate and reject, but can only love and forgive a renew and strengthen.

What a privilege to be an ambassador for Christ this setting!

The Christian Service Institute

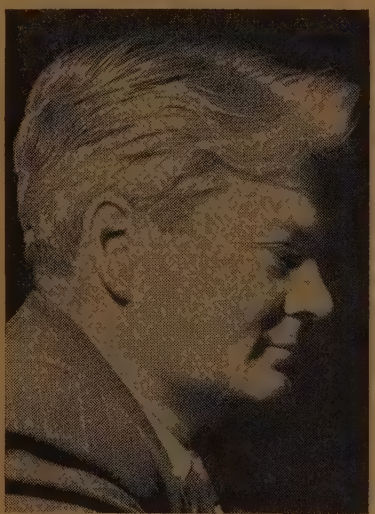
Dr. Sidney A. Rand
Executive Director
Department of Christian Education

ological study for lay people of Evangelical Lutheran Church will ome a reality in a new way in summer of 1957 when the Chris- Service Institute offers its third on the campus of Luther Theo- ical Seminary in St. Paul. The In- ute will be a seven-week "short se" in theological study designed ecially for those lay people who are ving in positions of responsibility the Church. Opening day is June and the term will close on July 27. Howard Hong, professor of philos- y at St. Olaf College, will be direc- of the Institute.

During the past two years the Insti- conducted by the Commission on conic Service of the Church, has essed academic training for young men planning to be deaconesses. At General Convention in 1956, the urch adopted a resolution asking Commission to include in its plans oncern for lay persons who are em- yed in church vocations and to om theological training would be pful.

The Committee in charge of plans the Institute is composed of Mrs. Kraabel of Chicago, Miss Shirley ns, field representative for the mmission on Diaconic Service, Dr. gnus Dahlen, executive director of Department of Charities, and Dr. lney A. Rand, executive director of Department of Christian Educa- n.

n speaking of the Institute in this ew dress" Dr. Dahlen said, "I see great future for this new program our Church. We have social case rkers, nurses, superintendents of mes for the aged and of children's mes, and others in the work of our partment who could profit tremen- usly from such a course." Similar ctions have come from others. Many rish workers have spoken enthusi- ically of what such a period of study uld mean to them. Teachers at church colleges have expressed interest. Pressed as they are by the demands of their academic areas, they find it impossible to study theology in a professional way, but see in the Institute a possible answer to the questions which relate their special interests to the Christian faith and the work of the Church. The Institute will not attempt to offer professional or technical training to church workers, but instead will concentrate on those subject areas



Dr. Hong will be director of the Institute.

which will enable the parish worker, college teacher, or social worker better to understand himself, his work, and the world in which he lives in terms of the Christian faith and all it implies. The Institute program will provide time for meetings of those interested in specific types of work or who have special interests in line with the curriculum offered.

The Institute will consist of a series of seven one-week seminar-type courses. Each will be directed by a competent scholar and teacher. The seven areas to be dealt with are: Old Testament, New Testament, the Christian Faith, Interpretation of Doctrine, the Lutheran Church, Christian Ethics, and the Work of the Church. Each day will include a lecture period, discussion by the group, and private study. Devotional services and special features will complete the program. Announcements concerning members of the faculty for 1957 will be made soon.

Costs for the Institute will be moderate. Tuition is $100.00, and living costs at the Seminary are nominal. Rooms will be available in the Seminary dormitories and food service will be provided in the boarding club.

It has been suggested that congregations pay the cost of the Institute for their parish workers, and that other agencies consider financial assistance for staff members who attend. Some financial aid in the form of tuition scholarships is available from the Commission on Diaconic Service. Persons interested are asked to write to the Commission, 422 South Fifth Street, Minneapolis, for additional information.

TO THOSE WHO ARE PLANNING SOCIAL WORK CAREERS:

The Church needs more trained workers for its agencies and institutions, and is now making available scholarships for graduate study in social work. These vary in amounts up to $1,000, depending upon individual plans and circumstances.

Some scholarships are also provided in the field of hospital administration, the teaching of nursing arts, and institutional chaplaincy. We are also prepared to share information with our people regarding scholarships that are available in the Public Welfare field. Write to Scholarships, Department of Charities, 422 South Fifth St., Minneapolis 15, Minn.

Mollie Feldhammer—Christian Social Worker

If it were not for the time element, I should like to write a book. It would be dedicated to the faithful workers of our day in the Ministry of Mercy in the Church. Much of the book would be about the beautiful life of Mollie Feldhammer.

She was born in Canby, Minnesota, November 21, 1889. She was educated in the Windom Institute (at one time a private high school in Montevideo, Minnesota); the Anawright Ladies Seminary in Tacoma, Washington, and at the Washington Girls' College, Washington, D. C.

Except for a short time when she was with a business firm, her life was dedicated in service to the Florence Crittenden Homes in Detroit, Michigan, and Fargo, North Dakota, and the last several years of her active life she was caseworker and later supervisor of adoptions at the Lutheran Welfare Society of Minnesota.

Those who were privileged to know her recognized that here was a magnificent person—one with the finest qualities of mind and heart. She helped lay the foundations for modern casework as it is carried out tod She was a person of maturity, with the compassion spirit of the Savior whom she confessed.

A few years ago, Dr. Aasgaard called me into office. "Dahlen," he said, "you know I am gett along in years, and I may not be around here so mu longer, but I want you to promise me that the Chu does not forget Mollie Feldhammer. The very h that you folks in the social welfare work of the Chu are doing today is possible because of the high pr ciples and the sound foundations laid down by t dedicated person."

Last May 29, Mollie passed away.

This statement about her in the LUTHERAN HER was delayed until this special Charities Issue, in or to catch the attention of those whose mind and p pose it is to dedicate their lives in this portion of Ki dom Service. Blessed be the memory of this Christi humanitarian, comforter, and friend.

MAGNUS DAHLE

A Problem in Identity

Harold B. Kild

THE SECOND SUNDAY AFTER EPIPHANY
January 20, 1957
Text: John 4:4-26

He could have been just any thirsty traveler who paused at the well. After one has visited the Holy Land and traveled the country where our Lord lived and moved among communities and people, it is easy to understand that a well, water, shade, and a quiet time of respite would be most welcome in the life of a traveler. He could have been just a Jew in the land of the Samaritans, a *persona non grata* who wandered a bit out of his usual haunts. He could have been many things, a wise sagacious person, a man of keen insights, whose sense of perception was highly sensitive, or just a clever fellow who guessed well. He might have been, but He wasn't. The woman at the well quickly discovered that He was different. But what was it that opened her eyes, so to speak?

It was His speech that betrayed Him. Even if He had tried to conceal His true identity she would have understood that He was different. By hearing His voice and noting His words, and realizing His wisdom and insight, the Samaritan woman recognized Him as a man "far beyond the ordinary," and she gave Him highest praise when she identified Him as a prophet. Adroitly our Lord led her to recognize Him as the Promised One, the Messiah. And she believed Him.

I dare say that the greatest problem that has been in the path of the progress of the Kingdom of God been and is now the problem of identifying Christ, t problem of accepting Him and believing Him. In so circles He is just a traveler who crossed the pages history one day, a brief day, long ago. In some mi He is just a Jew who wandered out of His usual ment. In some circles He is simply a wise man, sagacious fellow who brought into the world of phil ophy and reason a revised form of already existi wisdom drawn from ancient sources. In some cir He is regarded as a great reformer, a man of almost finite insight and perception, who understood hum nature well and who possessed the ability to put i simple terms the wisdom of the ages. In some cir He is but one among many avatars, one among a do ascended masters, one among the great founders religious systems, just one among many.

The problem of identity continues still. No one truly identify Christ until the word that He spea the wisdom that He reveals, the love that He off the promise that He makes have become known, until the Word has been applied to the individual he and mind of man. If Christ is known only by hears if He is only a figure to be studied historically, if is only a source of philosophical crumbs from wh one can spin a system, He will never really be kno at all.

The question is: *Do you know Him?* God grant

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY AFTER EPIPHANY

...e Epistle: Hebrews 11:1-10 — **The Gospel: John 4:27-42**

Monday, January 21
CHOOSING FRIENDS
Read Romans 12:16-21

Live in harmony with one another; do ...t be haughty, but associate with the ...wly; never be conceited.

There is an account about a lady of ...eat wealth and social standing who had ...t admitted anyone to her select list of ...iends for many, many years. When she ...ded one more, there was a great deal of ...mment, to say nothing about uncharita...le remarks!

Before we are tempted to pass judg...ent on this lady, we ought to take a ...ek inside our own hearts and decide ...hether we also are picky and choosy to ...unchristian degree. It is true that some...mes we feel that some people are "be...ath us."

This does not mean that we should ...ke up with all sorts. But Paul reminds ... that we are not to be what we may ...l "snooty."

Those who are redeemed by the blood ... Christ simply don't go around rating ...emselves so many points higher on the ...cial scale. They, above all people, ...ould be humble and friendly. Jesus ...as.

✝

Tuesday, January 22
WILL GOD?
Read Matthew 8:1-4

"Lord, if you will, you can make me clean."

Jesus answered this leper quickly and with healing. "I will," He said, "be clean." The leper, it seems, was almost ashamed to ask for help. He was very sure that Jesus *could*. The thing that bothered him was that he did not know for sure if Jesus *would*. Perhaps he felt that he was unworthy of His healing touch. He might have been tempted with the idea that he had a lot of nerve to make such a request of Jesus. "Who am I," he might have asked, "that Jesus should pay attention to me?"

The miracle Jesus did is the answer. Will God listen to me? Will God help me? Will God fulfill His promises to me, His child? How often we ask questions such as these.

Remember, the answer is this: yes, God will. Ask of Him, trust Him, rely upon Him. He will. Be as a trusting child and you can depend on it, you will not be tricked. God is able, and faithful.

✝

Wednesday, January 23
ITS OWN WITNESS
Read Hebrews 11:1-10

Now faith is the assurance of things hoped for, the conviction of things not seen.

The more you read this familiar verse the more you realize that faith is its own witness. By that we mean that once you have faith—which is given you by the Holy Spirit, you can get along very nicely without the "proof" that the nonbeliever insists he must have before he can believe.

Faith carries its own assurance and conviction. Signs and wonders do not always produce faith. But if you have faith you are always seeing signs and wonders.

Many people have this wonderful assurance. They understand how it was with Abel and Enoch, with Noah and Abraham. God wasn't forever drawing pictures for them. He wasn't saying to them, "This is how it is." He just dropped hints to them, and told them to act on them, and they did. They had faith.

It will not be different, ever. Faith is still in the center of the picture of spiritual life. Do you have it?

✝

Thursday, January 24
HALF WAY?
Read John 5:39-40

"You search the scriptures, because you ...nk that in them you have eternal life ... yet you refuse to come to me that ...u may have life."

How pointless it is to read the Bible ...rely for the sake of reading. Words ... be nothing but words unless the mes...ge they are meant to bring can be made ... become alive in the mind and the heart.

A man who was committed to prison ...nt much of his time studying the Bible. ...ter several years he published a little ...ok about his findings. Among them ...re such items as how many verses there ... in the Bible, how many times the ...rd "and" is used, which verse is at ... very center of the Book! These things ... found out, but how much better for ... eternal welfare had he discovered that ...d sent a Savior into the world for ... sake.

And that is why God gave us the ...iptures. If we read in such a way that ... let God speak to us, His Spirit will ...e life to the Word and thus the Grace ... God will flow into us. Then we will ... read "blindly" as did the Pharisees.

✝

Friday, January 25
THE UNEASY LIFE
Read II Corinthians 1:3-11

Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort.

One thing a Christian cannot do is "take it easy." He cannot reach a point where he feels perfectly at ease. This is true, not only because of evil in the world, but also because of all the suffering. "Let me not say that this bread is mine to eat," says an old proverb, "until all men have bread to eat and there is none to starve." This means that you cannot eat without the thought that there are hungry people; you cannot lie down to rest without the haunting presence of the fact that there are those who have no beds, and others who are sleepless with pain. And as a follower of Christ, free to go to church, to read the Word, to pray, to give to missions, you remember there are people who can't do these things without getting into trouble with the powers that be.

Perhaps our own suffering fades in size when we remember these things. Let us pray the God of all comfort for one another.

✝

Saturday, January 26
A DAY WITH JESUS
Read Mark 1:35

And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.

If you read from the twenty-first verse in the first chapter of Mark until you come to the thirty-fifth, where it says Jesus went to a lonely place, and there prayed, you almost say to yourself, "I should think He would, after all that!" It follows after the report on a busy day. He taught in the synagogue, He drove an unclean spirit out of a man, He healed Simon's mother-in-law, and in the evening he healed "many who were sick with various diseases, and cast out many demons."

How did Jesus make Himself ready for such a day? He prayed. That is not to say that He prayed only once a day. He must have prayed constantly.

Each of us has so much to do that we cannot afford not to pray. Prayer does so much to give us power and guidance that we must rely upon it always. It was Luther who said that the more he had to do the more he had to pray. He knew true prayer.

The ELC—Its Mission to Youth

Thomas Curtis Clark wrote:

We serve no God whose work is done,
Who rests within His firmament:
Our God, His labors but begun,
Toils evermore, with power unspent.

Teachers, for all of their love of children and youth, can get tired. T
payers, for all of their understanding, can lose their sense of responsibil
for the education of youth. Church people, for all of their speaking of you
people, can become weary in well-doing when it comes to Christian Ed
cation. But—in the sober hours when we think it all over and pray abo
these duties again—we are dead sure there is no better way to use life th
to carry on a mission to youth. What better way to take money, time, eff
and all the expensive things we have and convert them into good lives, gr
hopes, and earnest hearts within the Christian Church?

The Church is in Christian Education. It always will be unless the vision of its people fades completely. We have our seminaries, our colleges, our secondary schools, our Sunday schools, because we know we have a mission to the youth of the Church and their comrades who live with them and work with them in our society. Through them we will weave into the heart of our civilization the knowledge of Christ our Lord.

The 1956 Budget of the ELC includes a good many dollars for Christian Education. Be sure all the possible dollars come in for this budget. We'll never get all the work done in any year that ought to be done, but we ought to do that work which we have planned to do. We need every congregation to empty its treasuries for the tasks of the present year. It will then have good reason to give generously and work earnestly in the new year.

There is not much left of January—and the fiscal year closes. Let the mailbags in the treasurer's office be full!

Raymond M. Olson
Director of Stewardship

Here and There on the Christian Front

Hungary Holds Headlines in Church News

The October revolt in Hungary may prove to be another "shot heard 'round the world." The aftermath of this stroke for freedom and its consequent reaction in Russia is still the top news story on the Church front as well as in the political realm.

Three aspects of the story maintain the attention of all Christians: (1) the refugees who are being amazingly rapidly processed and shipped to various free countries, notably the United States; (2) the refugees quartered just across the border in Austria, particularly Vienna; and (3) those who remain in Hungary, among whom are Cardinal Mindszenty, who took refuge in the American legation in Budapest, and Bishops Ordass and Turoczy of the Lutheran Church, who have been rehabilitated since the revolt and are being given unbelievable concessions by the new government.

What will be the final outcome of the Hungarian situation in these three areas? This seems to be the question in the minds of Church and political leaders everywhere. From far corners and from unusual sources comes evidence of this concern. In a Christmas sermon from a snow-bound U. S. fense base somewhere in Alaska, Eugene Carson Blake, president of National Council of Churches, inclu Hungary and its people in his mess and prayers. From Athens come wo of sympathy from the Holy Synod the Orthodox Church in Greece body not usually given to such ut ances. In Pasadena, the Metho Council of Bishops spent time in t semi-annual meeting to pay tribute the "heroic Hungarians."

From Geneva we learn of the d age to Lutheran churches and prop in Budapest during the revolt and

iet reprisal, and of faithful Lu-
an and Reformed pastors who re-
n in Hungary ministering to their
gregations and "taking the same
nces as their people." At the same
e there are reports that attempts
being made by the Communist-
roved former bishops to regain con-
of the Church. Lutheran World
leration authorities, who entered
ngary with aid during the short-
d rebel government, stand ready to
help again as soon as possible.
t the same time a spiritual ministry
Hungarian refugees in Austria is
g carried out by church agencies
Vienna. The Rev. Eugene Ries of
ltimore, Md., who has served for
years as a Lutheran World Federa-
n relief officer in Germany is head-
up the organization's resettlement
gram for Hungarians in Vienna.
ngarian speaking pastors from the
ted States, South America, and Aus-
ia have been flown to Austria to
these distressed thousands. In Grain,
health resort in western Austria, a
ge building was purchased by three
rwegian relief organizations to
lter about 1,500 Hungarian refugees.
theran church relief organizations of
four Scandinavian countries have
nded together to purchase a residence
Vienna to be operated by "Hilfs-
rk" as a processing center. Upwards
800 refugees are presently being
ed for in institutions and homes of
Austrian Lutheran Church accord-
to latest reports.
Here in the United States almost
ry large city has had its benefits and
llections and "tag days" for the relief
Hungary and its refugees. American
otestants have already contributed
re than $2,000,000 in emergency re-
f since the revolt, according to
urch World Service reports. Typical
the great interest among all Ameri-
ns in this project was the group of
anoke, Va., ministers who exchanged
eir clerical garb for work clothes and
one day collected and packed 10 tons
clothing for Hungarians. With the
cking done, the clergymen pledged
emselves to finding homes and jobs
r 12 refugees in their own com-
unity. In Chicago members of the
urch Federation agreed to handle a
ane load of 75 refugees just as soon
they could be processed in New

RNS Photo

HUNGARIAN REFUGEES AT WORSHIP—Escapees from Hungary give thanks for safety and refuge by attending worship services conducted by an Hungarian-speaking Austrian pastor in a Vienna refugee shelter. Pastoral care is being provided for the refugees by the World Council of Churches and the Lutheran World Federation in cooperation with Austrian Protestant Churches.

RNS Photo

GIFTS FROM ST. NICK—These Hungarian children woke up in an Austrian refugee shelter on St. Nicholas day to find their shoes filled with fruit and candy. The gifts, provided by Protestant Church relief agencies, were something special for the homeless youngsters, many of whom had never seen so much fruit and chocolate at one time.

York. Congregations all over the land were beginning to get excited as the first groups of refugees arrived. The ELC's Trinity Lutheran in Evanston, Ill., welcomed 10 Hungarian refugees into its midst just before Christmas, housing them temporarily in the church's parish hall, and is currently finding permanent homes and jobs for these new Americans.

Other Church relief organizations tackled such knotty problems as helping the State Department bring to this country 38 Hungarian Olympic athletes who decided not to return to their homes because of the outrages committed against their people.

It's an exciting chapter in Church as well as political history that is being written by the Hungarians and their fellow Christians who have suddenly become aware of this formerly almost unnoticed country in middle Europe.

Pressure Charged in TV Cancellation

Pressure from the Roman Catholic Church was charged as Station WGN-TV, Chicago, cancelled its plans to present the world TV premiere of "Martin Luther" just before the Christmas holidays.

The sudden decision to cancel the film led to a meeting of some 30 Protestant churchmen of metropolitan Chicago, a few hours after the film's cancellation on December 20. The special committee, which included leaders from several denominations, charged that the action "constitutes an admission on the part of the television station that it is vulnerable to pressures which we are convinced . . . have been mobilized by the Roman Catholic Church to secure the banning of this film."

Station WGN, operated by the *Chicago Tribune,* announced, however, that the withdrawal of the program was motivated by "an emotional reaction to the plan" to show the film. Unable to cope with the flood of letters, telegrams, and phone calls protesting their action, the station issued a mimeographed statement to all correspondents in which it attempted to explain its position.

"Martin Luther," produced by Lutheran Church Productions, made motion picture history in 1953 when, as a church sponsored movie, it became a box office success in commercial theaters throughout the country.

Egypt Receives Aid, Criticism From Christians

Christian action in Egypt recently has been felt in two directions and demonstrates again the impartial nature of Christianity.

On the one hand, relief agencies from all denominations cooperated in a program of relief to the victims of the military action during the Suez crisis. An estimated 3,500 family units were made homeless in the city of Port Said, for example. These and others are being cared for and reunited with their families under relief operations. Chris Christiansen, Lutheran World Service representative in the Middle East, reported earlier that about half the refugees in Egypt are children under 10 years of age who do not know where their parents are.

At the same time as this helping hand was being extended to the Egyptian government, the voice of the Christian Church was raised in many quarters to protest the "new racist poli and "persecution of Jews" being ried out by Egypt's leaders. Thirty-f Protestant clergymen, including heads of three denominations and ei bishops, urged in an open letter to United States that we call upon United Nations to curb this act which they described as "clearly im tive of the Hitler pattern and pres Communist pattern in Hungary." C in the letter were recent actions ta by the Egyptian government to "ca citizenships, confiscate bank accou deport citizens, and establish concen tion camps" for people of Jewish ori

RNS Photo

CLERICAL GARB IN ALASKA—Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, is fitted out with arctic gear at Elmendorf Air Force Base in Anchorage during his Christmas visit to American servicemen and chaplains of the Alaskan Command. Assisting him is Chaplain Martin C. Foch. Dr. Blake's visit marks the third consecutive year that he has spent the Christmas holidays with men in the armed forces.

The News in Brief—

... A leader in the field of Christ Social Welfare, Dr. Clarence E. Kru holz, died in Plainfield, N. J., Christmas Day, at the age of 69 ye He served as executive secretary of National Lutheran Council's Divis of Welfare from its inception in 19 until his retirement in 1954. In t position he coordinated social wo among all Lutheran groups cooperati in the Council.

... The Protestant Episcopal Chu has received a grant of $182,500 to f ther its ministry in urban industr areas. The gift was made by the L Endowment of Indianapolis and aim is to set up a five-year program study and cooperation between Church's seminaries and urban ind trial parishes.

... A postage stamp with a religi motif has been issued by the Pol Communist government for the f time. Another change in this direct is the cancellation of Communist sp sored "Winter Camps" which w held previously to draw young peo away from religious Christmas fest ties. Some Communist newspapers s refer to Christmas as the "Winter F tival" and the Christmas tree as "New Year tree," but others speak a write freely now of the religious ch acter of Christmas.

. . . Full clergy rights for wom have now been granted by recent act of the Evangelical and Reform Churches of the Basle canton in Sw zerland.

Within the E.L.C.

"LUTHERAN PARSONAGE OCTETTE" ON T.V.—Four Lutheran pastors and their wives of Humboldt County, California, presented a 15-minute program of Christmas carols over KIEM-TV in Eureka last month. Shown above after the telecast are, left to right, the Rev. Otis Lee, pastor of Calvary Church (ELC) in Eureka; Mrs. Lee; the Rev. Ole Winter, pastor of Fortuna Church (ELC), Fortuna; Mrs. Hillerup Rasmussen; Mrs. Harvey Sigurdson; Mrs. Winter; Pastor Sigurdson of Faith Church (ELC), Arcata, and Pastor Rasmussen of Our Savior's Church (UELC), Ferndale. Plans are now being made for a program to be presented at Easter by a newly organized "Humboldt County Lutheran Chorus."

RSONS

The Rev. Joseph A. Belgum has re-ned as rector of the Lutheran Med-l Center in Brooklyn, N. Y., to ac-pt the position of executive director the Lutheran Welfare Society of rth Dakota. Previous to his six years hospital work, Pastor Belgum was rector of the Lutheran Inner Mission ciety of Brooklyn and the Lutheran ildren's Bureau, which was reorgan-d to become the Lutheran Social rvices of Greater New York. Or-ined in 1944, Pastor Belgum also rved as pastor of Zion Lutheran urch, Brooklyn, N. Y. With the as-tance of a scholarship from the ard of Charities of the ELC, he be-n full-time study and received his aster's degree from the New York hool of Social Work of Columbia University in 1949. In North Dakota, Pastor Belgum replaces Miss Clarisse Clementson, who has served for 20 years as Lutheran Welfare Society director.

The Rev. Richard Nybro has resigned as pastor of Trinity Church, Hoboken, N. J., to enter the military chaplaincy. While attending chaplains' training school until March, Pastor Nybro will serve as interim pastor of Trinity Church.

The Rev. Gilfred Newhouse, Saco, Montana, has accepted the call to become pastor of Trinity Church, Cody, Wyoming on May 1. Until his arrival **the Rev. A. E. Distad** of Webster, S. Dak. will serve as interim pastor.

The Rev. Henry T. Braa, chaplain of the Minnesota Soldier's Home in Minneapolis since 1946, preached his farewell sermon there on December 30, and has retired from the active ministry to live in Minneapolis.

"SERVICE OF ENTRANCE"—In the name of the Triune God, leaders of the parish education program of Our Savior's Church, Omaha, Nebraska cut the ribbon which allowed Sunday school children to enter their new parish house addition for the first time last month. Shown are Harold Huwe, chairman of the board of deacons' education committee; Paul Borge, Sunday school superintendent; and Emil Evenson, chairman of the board of deacons. The new unit of the church will be dedicated on January 20 by Dr. F. A. Schiotz, president of the ELC. Pastor of Our Savior's is the Rev. James Otterness.

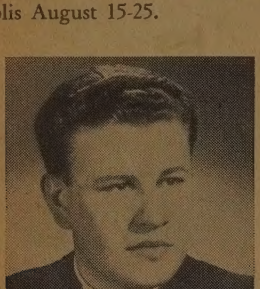
DISTRICTS

Northern Minnesota

Hawley, Minn. A $57,000 parish education building was dedicated by the Hawley Lutheran Church on December 16. The new addition was named the "S. G. Hauge Memorial Building" in honor of the Rev. S. G. Hauge who served the parish from the date of his ordination in 1900 until his retirement in 1954. Pastor Hauge, who now lives in Morris, Ill., was the speaker at morning and afternoon services on the day of dedication. Officiant at the dedication was Dr. A. E. Hanson, president of the Northern Minnesota district. Present pastor of the Hawley parish is the Rev. C. F. Turmo.

LWF Assembly Staff Member Appointed

The Rev. LaVern K. Grosc, pastor of Bethany Lutheran Church (Aug), Des Moines, Iowa, since 1954, has begun his duties as promotional secretary of the Third Assembly of the Lutheran World Federation to be held in Minneapolis August 15-25.



Pastor Grosc, a graduate of Augustana College and Seminary, Rock Island, Ill., has also done graduate work at European universities in Scotland, Sweden, and Germany. He attended the Second Assembly of the Lutheran World Federation in Hannover in 1952.

Together with the other members of the staff of the Assembly and the many who are serving on the arrangement committees, Pastor Grosc will keep the Churches and the American public informed of the preparations that are being made for this event which will bring to Minneapolis next summer representatives of the 50 million Lutherans of the world.

CHANGES OF ADDRESS FOR ELC PASTORS

Theo. Bergee, Lutheran Old People's Home, Madison, Minnesota, 12-1-56

Dwight J. Boe, Box 35, Seward, Alaska, 12-14-56

Olaf Holen, 807 16th Street, Ames, Iowa, 1-1-57

Lyle J. Inglebret, Porter, Minnesota, 1-6-57

Orlando Ingvoldstad, 2251 N. Lawndale Ave., Chicago 47, Illinois, 12-13-56

Erling A. Jacobson, 6651 N. Oshkosh, Chicago 31, Illinois, 12-17-56

J. J. Jacobson, c/o Fargo Toggery, Fargo, North Dakota, 12-4-56

A. M. Karlstad, 115 Arroyo Drive, S. San Francisco, Calif., 1-1-57

Otto F. Keller, Rt. 3, Box 352 A, Kent, Wash., 12-15-56

L. L. Masted, 9409 Schiller Blvd., Franklin Park, Ill., 1-1-57

I. J. Tanner, 212 Hill St., Neillsville, Wis., 1-1-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acre farm with 5 room house; 34x50 barn; 14x30 silo; 20x26 dble garage; granary and corn crib; good gravel road, on school bus route and near ELC church; 6 mi. to Osakis, Minn. Price is $14,000. 495-1A

560 acre farm near Sisseton, S. Dak. in Lutheran community. 200 acres now under plow and more can be broke. 240 acres fenced and balance hayland. Can give immediate possession. 495-2A

200 acres of land near Bemidji, Minn. 70 acres open farm land; large home; deep well; barn and granary; chicken house and milk house and garage. Sale price $6,500, with as low as $1,000 down payment and balance at 4% interest. Immediate possession after March 1st, 1957. 495-3A

House for sale in Savage, Minn.—suburb of Mpls.; 2 bedrooms; city water and sewer; natural gas. Price: $8,500—good terms. 495-4B

Locker Plant and a well trained OZ TEAM in a county seat town in southeastern N. Dak. Two Lutheran churches and hospital. Selling due to old age. 495-5C

Tire shop and recapping plant; franchised territory in SW Minn. County seat town. 495-6C

Variety store in a town of 1250 population in southern Minn. 495-7C

Remodeled hotel. Real money maker. $20,000 per year net, in southern Minn. 495-8C

War Surplus—men's, boy's clothing. $90,000 gross annually, in county seat town in southern Minn. 495-9C

Men's boys' clothing, $100,000 gross. Located in county seat town in southern Minn. Will finance about half. 495-10C

10 unit motel for sale in Glasgow, Montana. 495-11C

For sale, a resort on Whitefish chain; 3 modern cabins; 2 semi-modern cabins; workshop; garage; year-round home. Located on school bus route and mail route. Price $16,000. 495-12C

Rest Home in WC Minn., county seat town; 17 rooms, fully equipped; operating capacity; approved by State License Bureau. Has monthly income of $2,000; always patients on waiting list. Lutheran Churches in town. 495-13C

Garage business—stock and fixtures and all equipment can be bought. Building can be leased. Has Chevrolet agency. Selling due to old age and loss of partner by death. Half cash of invoice will handle. 495-14C

FOR RENT

Attractive room in Christian home for rent. Board optional or kitchen privileges if desired. Near Nicollet busline, Mpls. 495-15B

Sleeping room for 1 or 2 men; furnished in maple. Located on the Bryn Mawr busline, Mpls. 10 minutes to the Loop. 495-16B

WANTED TO BUY

Have cash buyers for a motel, hotel, var or drug store. 495-

POSITION WANTED

Woman desires work from the 1st January until fall. Would consider farm ployment. 495-1

Veterinarian looking for location in str Lutheran community. 27 yrs old; married child. Will consider starting a new pract partnership with older veterinarian or tak over established practice. 495-

HELP WANTED

Woman needed in a home of sister brother to take care of another paralyzed ter and to help in the home. Good salary living conditions; in eastern S. Dak. Pract nurse preferred but not necessary. 495-2

Kitchen supervisor, able to cook and sup vise kitchen staff in a Children's Home N.E. Ia. Experience helpful. 495-2

Office supervisor and bookeeper in a Cl dren's Home in N.E. Ia. Training and perience essential. 495-2

Responsible lady for housework and c of two children, ages 2¼ years and 8 mont in a dentist's home. 495-2

Beauty operator. Full equipment on hai reasonable rent; nice shop—ready for ope tion. 2 Lutheran churches and a good pub school in locality in S.E. Minn. 495-2

Wanted a capable Christian lady for hou work on a farm, also to help care for ba More for a home than high wages. S. Mi 495-2

Wanted a middle aged couple to care semi-invalid lady on a farm in S. Mi 495-2

Wanted at once a woman to help care semi-invalid man in Minneapolis. 495-2

Cook wanted for child care institution 50 to 60 children and adults. Age 30 to 5 good health. $150 per month plus room a board and laundry privileges; social securit 6 day week. Located 100 mi. west of Cl cago. Excellent bus and train connectio 495-2

Housemother to supervise 12 to 16 bo ages 5 through 11. High school educatio Age 30 to 50; good health. Live in. 6 da per week. Social security. $150 per mon plus room and board and laundry privileg Cannot accommodate dependents. 495-2

Wanted a married couple for work on dairy farm near Glendive, Mont. Separa house with running water. Applicant m start work at once. References requested. On abstainers need apply. 495-30

A reliable married man wanted for liv stock and grain farm. Modern, separate hous top wages. 1 mi. to town and school. 495-31

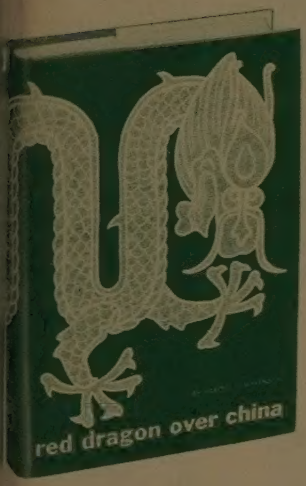
Master electrician—heating and plumbin Building available with living quarters. Lutheran churches plus a good public scho Located in S. E. Minn. 495-32

Male case aide with Bachelor's Degree wi major in social work education or sociolog Position open June 1, 1957. 495-33

Laboratory technician with experience, a new hospital and small medical clinic. E cellent salary. Room and board furnish free. 495-34

Married man with 5 children desires chur work as missonary, youth director, or a sistant visitation pastor. Former missiona among Mexican people. LBI graduate. 495-35

Good Reading on Timely Themes



ED DRAGON OVER CHINA

Y HAROLD H. MARTINSON

the communist menace

is impossible today to remain naware of the threat to both po- ical and religious freedom posed communism. In missionary Mar- nson's lucid account we see its fect on government and religion experienced in China progres- vely through the last thirty some ars. From first-hand observation d additional research he lays bare e years, and the organizations, ents and people who were instru- ental in establishing Red China. Very interestingly written—infor- ative and pertinent.

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EVER ONE GOD

BY IRENE STROMMEN

the refugee's plight

This is a powerful religious novel deriving its plot and action from a very real crisis of our day—the Displaced Person's search for new security. The background is postwar Germany where Latvian refugees are processed for transfer to the United States.

The atmosphere of tension, fear, hope, and longing that typifies the "lost" of Europe is well defined in this novel. This reading will be especially memorable during these days of Hungarian Refugee work.

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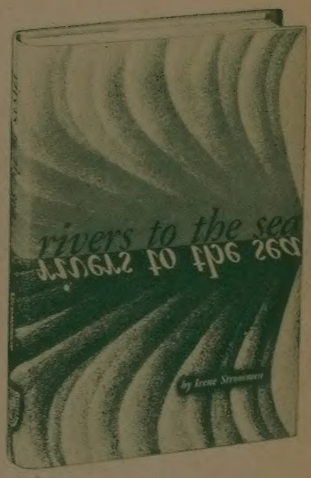

RIVERS TO THE SEA

BY ROBERT W. LUTNES

life at a Christian college

Campus life as seen through the eyes and heart of young Anne Kristensen is full of refreshing experiences and interesting challenge. Meeting new friends—including the boy she is to one day marry—becoming exposed to new ideas and thinking, working out her own philosophy, add up to an exceptionally good novel for teen-agers, and popular reading for all adults.

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